



Charlotte Mason's House of Education,
Scale How, Ambleside, UK, 2009

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P.N.E.U. NOTES.

Edited by HENRY PERRIN, *Hon. Org. Sec.* 8, Carlton Hill, N.W.

To whom Hon. Local Secs. are requested to send reports of all matters of interest connected with their branches, also 30 copies of any prospectuses or other papers they may print.

Chairman of Committee: Dr. A. T. Schofield. *Vice-Chairman:* Algernon C. P. Coote, Esq., M.A. *Hon. Org. Sec.:* Henry Perrin, Esq. *Secretary:* Miss Paterson. Pamphlets giving full particulars of the work of the Union, and the *Parents' Review* (6d. monthly), the organ of the Society, may be obtained from the Secretary, 28, Victoria Street, S.W., to whom all subscriptions and communications should be sent.

BELGRAVIA BRANCH.—*Sec.:* Miss Paterson, 28, Victoria Street, S.W. *Hon. Treas.:* Mrs. Hallam Murray. All members who have borrowed books from the library are particularly requested to return them at once.

HYDE PARK AND BAYSWATER BRANCH.—*Hon. Sec.:* Mrs. E. L. Franklin, 9, Pembridge Gardens, W. The next session will open on October 22nd with an address by Miss Mason, at 12, Kensington Palace Gardens, at 8.30 (by kind permission of Lady Montagu). French lessons on the Gouin method by a French lady, and German by the same method by a German lady will be given to children, commencing the end of September. Also Brush-Drawing and Cardboard Slöyd by an ex-student of the House of Education. Members wishing their children to join are asked to write to Mrs. Franklin as soon as possible. A reading circle will be started in the first week of October. "Home Education" and other educational and psychological books will be read. It will be free to all P.N.E.U. members, who it is hoped will avail themselves of this opportunity for definite study, combined with the advantage of free discussion and interchange of thought.

READING BRANCH.—*Hon. Sec.:* W. Salmon, Esq., 56, London Street. The next meeting will be held on the 28th of September, when a paper is expected from the Head Master of Reading School, on "The Evolution of the Ethical Idea in Children."

SOUTHDOWN BRANCH:—

Eastbourne Centre.—*Hon. Sec.:* Mrs. G. F. Butt, Ingleside, Selwyn Road. Arrangements are being made for the study of Elementary Physiological Botany. The class will be *free* to members. The *Hon. Sec.* will be glad to receive the names of any who are interested in the subject.

FOLKESTONE BRANCH.—*Hon. Sec.:* Mrs. Baynes, 9, Christchurch Road. The Rev. W. C. Compton (Head Master of Dover College) has kindly consented to open the winter session, 1895-96, with a paper, at the first meeting in October, and other interesting papers have been promised.

Natural History Club.—It is hoped that all members and other readers of the *Parents' Review*, and their children, will make collections of pressed flowers, shells, fossils, etc., for the annual exhibition, to be held in November. Particulars from the Secretary.

THE PARENTS' REVIEW

A MONTHLY MAGAZINE
OF HOME-TRAINING AND CULTURE.

"Education is an atmosphere, a discipline, a life."

THE STAMP OF EDUCATION ON LIFE.

BY ADELINE, DUCHESS OF BEDFORD.*

ALTHOUGH I have not, unfortunately, had the opportunity of a close study of the subject of modern education from the teachers' point of view, I can truly say that I have maintained—and from time to time given expression to—my *sympathy with students*.

I imagine that in almost every school or college there are to be found two classes of students, viz.:—those who want to work *more*, and those who want to work *less*, than the course marked out. Some have too large an appetite for their mental food, and some have too small a one. I do not think the latter are necessarily less intelligent; their mode of receiving information may be slow, and they feel hampered by their temperament. Both may experience a certain amount of dissatisfaction with the methods employed, and if they are young—and they probably are—they have not yet learned the value of an average.

If there are disappointments—and they will be inevitable—there are, nevertheless, compensations of so good a flavour as to be remembered throughout life. There is the element of strain, painful but delightful; there is the element of reaction from strain, which may be described in some moods as flatness, in others as rest. There is the joy of mastering a subject and finding our faculties bright and apt for the task. There is the stimulus given by the lecturer or the teacher, and

* The above brief Address was delivered to the Students of Queen's College, Harley Street on the occasion of the Annual Meeting (June 29th, 1895), by Adeline, Duchess of Bedford.

the satisfaction of returning it with interest through rapid and intelligent absorption of the information imparted. There are lights and shades,—I think the lights predominate.

But, like everything human, this stage of existence has its close. Every term some 'good-bye' is said, and the student passes into the outer world and takes part in ordinary life. Her education, technically speaking, is completed. The influences which will now be brought to bear are less direct, but none the less formative. A sort of process of transmutation begins, which breaks up information and mingles it with life, which seizes upon culture and binds it to conduct. By a kind of intuition, persons who have lived in the world and mixed with society have tests of the worth of education in individuals which may seem somewhat remote from the actual subjects which have been imparted and absorbed. They are by no means conclusive, inasmuch as they do not always allow a full value to mere knowledge of facts—no insignificant attainment; but, as a rule, a really good education should be discernible by certain marks as distinct from actual acquirement.

May I mention four such marks that occur to me? I am not sure that they will be generally accepted; if not, it may be worth while for those who reject them to consider their reasons for so doing.

First, then, I think a true mark of education, in the best acceptance of the word, is the possession, in a more or less degree, of what is known as the *historic sense*. It is this quality which gives the special charm to the writings of Dean Stanley; it overflowed in his conversation and penetrated his whole being. But, although few possess historical imagination of this value (and such a possession has corresponding limitations), it is within the power of most of us to cultivate a kind of appreciation which gives value to study, to travel, to general reading, to conversation, in short, to all intellectual pursuits. Application and memory can be used to master the facts of history, but the facts left to themselves are dumb. They speak to those who enquire of them, and the habit of that interrogation is the mark, not only of intelligence, but education. The cultivation of the historic sense includes not only a more vivid apprehension of history, but also draws us into a more minute interest in character.

And as we learn the history and biography of a period we cannot be uninterested in its art and architecture. This leads me to note a second mark which has no necessary technical significance, viz: *artistic thoroughness*. It is a very great advantage to cultivate hand or eye, to be a good musician or draughtswoman is a distinction. But perhaps many persons do not remember that artistic thoroughness can be detected in many things which have no apparent connection with accomplishments. A satisfactory neatness embellishes even practical work, such as keeping accounts, or drawing up business statements. Needless to add that the artistic spirit has full scope in household matters. A Greek proverb, which says that a woman who professes not to understand comfort is a stupid woman, bears witness to the fact that education stamps itself upon every side of life. A lady in charge of an important mission made a practice of sending out daily instructions and reports with head-lines of red ink, and other evidences of manual care, and one of the workers told me that 'that red ink had a great moral effect,' she never dared leave anything half done, or carelessly done, which would be entered in those reports. I believe the Salvation Army leaders regard a legible handwriting as a sign of grace, and I am not sure that they are wrong!

We now come to a more important characteristic, inasmuch as the presence or absence of it affects larger issues. I mean a *sense of proportion* in forming a judgment or opinion. The worth of this quality can hardly be exaggerated at the present time, for the immense number of mental impressions that reach us, and the accumulation of theories on all and every subject, are apt to produce an intellectual confusion of the gravest kind. The receptive faculties are always strained: the co-ordinating faculties cannot keep pace with them. We are plied with new phenomena for observation, and curiosity is stimulated, expended and satiated before any real account is taken of the value of the subject that aroused it. It is evident that the faculty of discernment is not cultivated to anything like the same degree as susceptibility to impression: sifting processes are rarely thorough, and assimilation is incomplete. Shall we say that a delicate power of discarding the crude and useless elements of a subject and fastening upon its real issues is a sign of true education? I think so,

more particularly in a woman, whose special natural power lies in the exercise of discrimination, in the use of intellectual and social tact—'the finer female sense,' as Tennyson calls it—which is so soon blunted, and when lost is generally irrecoverable.

The fourth and last mark is one which is sometimes (I think erroneously) regarded as a purely emotional, as apart from, an intellectual quality. I mean a *large-hearted, broad-minded sympathy* with varying temperaments and opposite convictions to our own. Mr. Maurice,* we have been recently reminded, used to say that he was himself a downright, thorough-going Tory, a downright, thorough-going Whig, and a downright, thorough-going Radical; and *that* not because he was an eclectic, for he detested the name, but from conviction. It is, of course, entirely true that all political or religious convictions worthy of the name represent some true aspect of life and thought, and that we must therefore accord them not only tolerance, but in a sense, adherence. The world would be a dull place if every question were considered on its merits; but for all that, some merits exist, and claim our recognition. We would not aim at a narrower spirit than that of your founder, though we may be unable to justify our position as fully and finely as he.

Breadth of view is not, however, the characteristic I wish to lay stress upon, for imperfect data may be the cause of it, but *sympathy with truth* in all its forms is the greatest of intellectual endowments, and its cultivation should be among our life-long aims.

The two last tests which I have selected have, I am convinced, moral and spiritual as well as intellectual roots: they are marks of the education of the heart and the spirit, as well as of the head. They well become those who, as Children of the Highest, must take care to reproduce the characteristics of their race and the tokens of Divine Heredity. A just judgment and a large heart are ripe fruits which belong to the summer and autumn rather than to the spring-time of life, but the grafting processes begin now. At every stage of existence it may be well to remember that all true education is for life, and all true life is for education.

* The Rev. F. D. Maurice was the Founder of Queen's College.

THE INTEREST OF LIFE IN CHILDHOOD AND YOUTH.

BY THE REV. C. A. WHITTUCK,
Rector of Great Shefford.

III. EDUCATION AND CHARACTER.

The Starting Point of Character.—Education, however, has an influence on character, not only as the result, whether directly or indirectly, of personal influences, but also more generally. It is, indeed, not until these personal and tutelary influences have done their work and the pupil's mind has been formed on a basis independent of them, that character in the strict sense makes its appearance. For however else character may be defined, it is at least something which belongs to the self as such. Nay, rightly understood, the character *is* the self rather than something belonging to this latter; it is that which the self has come to be, no matter by what process or under what influences.

For our present purpose, character may be analysed into three elements, (1) Interest; (2) Independence; (3) Susceptibility to ideals. Of course character need not be, and as a matter of fact seldom is, equally developed in *all* these three directions. Thus, when we speak of anyone as having much or little character, we often have in view only some one of these considerations. According to its essential idea, however, character is constituted by reference to all three of them.

(1) *Interest.*—Interest is of two kinds. It is either (a) an interest which the mind takes in the objects of its activity on account of what they are as revelations of *itself*, or (b) an interest which the mind takes in those objects on account of what they are in themselves.

(a) The favourite employment of youthful energies, both bodily and mental, takes at first the form of a trial of strength, whether in reference to persons or things. Anything, in short, interests young people at this stage which elicits their powers, and which brings them into a relation to the facts